THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth, is like a wave of the sea, driven with the wind and tossed.*"—JAMES 1: 5-6.

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GENERAL CONFERENCE.

FULL TEXT OF THE LAST PUBLIC ADDRESS DELIVERED BY PRESIDENT LORENZO SNOW.

[*Continued from page 735.*]

ON Sunday, at 2 p.m., to the gratification of those assembled, President Snow was able to be present. The choir and congregation sang:

We thank Thee, O God, for a Prophet,
To guide us in these latter days.

Prayer was offered by Elder Frank Y. Taylor. The choir sang the anthem:

The mountain of the Lord's house.

PRESIDENT LORENZO SNOW addressed the Conference. He said: My dear brethren and sisters, it is rather a marvel to me that I venture to talk to you this afternoon; not but that I have something to say, and would really like to have the time and the voice to say it, and perhaps by the exercise of your faith and prayers I may have the voice to address you for a few minutes. I have been delighted to hear of the spirit that has attended the speakers since this Conference opened. It shows to me one glorious fact—that during the last six months the Latter-day Saints have not been idle. When the Elders address this Conference and the Spirit is upon them more than it was at the preceding conference, it shows most clearly that there has been an advance on the part of the Latter-day Saints in the performance of their duties. The next conference we have, if the Saints will continue to improve as they have done during the last six months, our Elders will

have more of the Spirit, and their addresses will be even more intelligent and more serviceable to you than they have been during this Conference.

Brethren and sisters, God bless you. This is what I wanted to say to you. I have had a distressing cold the last eight or ten days, which has made me very hoarse, and I feared that I would not be able to appear at all during this Conference.

I want to say a few words in reference to one particular subject, and I do not want what I shall say to be forgotten. It is a matter that concerns all the Saints; you are all interested in it, and especially the Presidents of Stakes, their counselors, the High Councilors, the Bishops and their counselors, and all those who have been appointed to hold certain portions of the Holy Priesthood and to be actively engaged in the various Stakes of Zion. There are now fifty Stakes of Zion and these Stakes are composed of several wards. On an average there are probably seven or eight wards to each Stake. Over each Stake there are a President and two counselors and twelve High Councilors. Then there are Bishops and counselors over the respective wards. And now, what reponsibilities rest upon the officials of these fifty Stakes! The dominion of the Latter-day Saints, to a large extent, and the highest and most sacred responsibilities are depending upon these fifty Presidents; and there is something to do for each of these authorities that I have mentioned. The most extensive and important responsibilities devolve upon these officials. And although, I doubt not, they have been pretty faithful in the past, they have not been so faithful in some respects, as they ought to have been; they have not realized their sacred responsibilities so much as they might have done.

This Church is now nearly seventy-two years of age, and we are not expected to do the work of the days of our youth, but to do greater, larger and more extensive work. The Lord is coming one of these days, and He is interested in the work that you ought to be doing, and anxious to be doing. You ought to be doing all that you possibly can, and leave everything in your business affairs that you wisely can do and attend to these matters. The Presidents of these fifty Stakes should consider the people in their respective Stakes, in their various dominions. They should regard them as their own family, as their sons and daughters; and take as deep an interest in them as they ought to take in their own wives and children. It should be their thought by day and by night, how and in what way they can be most serviceable to their respective charges. Oh! brethren, do remember these things that I am now talking about; do not forget them. You Presidents, when you retire to your rest, you probably can spend half an hour before you go to sleep and let your thoughts run over your several jurisdictions. See wherein either physically, financially or spiritually, you can help, and what can be done best in advancing the interests of your official family. These Bishops, however wise and energetic they think themselves—and the most of them certainly are very wise and energetic—need to be looked after. It is not the duty of the Apostles to look after them.

The Apostles have a work that is in another direction altogether. I want the Presidents of Stakes hereafter to realize that it is their business,

not the business of the Apostles; it is the business of the High Priests, the Elders, the Bishops, Priests, Teachers and Deacons to look after these things. Do not lay this duty upon the shoulders of the Apostles. It is not in their line, at least only occasionally. There is a certain channel by and through which the Lord intends to exalt His sons and daughters, to remove wickedness from the earth and to establish righteousness, and that channel is the Priesthood, which God has established and shown clearly the nature and character of the various offices and duties thereof. The Apostles and the Seventies, it is their business, by the appointment of the Almighty, to look after the interests of the world. The Seventies and the Twelve Apostles are special witnesses unto the nations of the earth. The business of the High Priests, the Elders and the Bishops, is to look after the interests of these various organizations that I have mentioned. You presiding officers of the various Stakes of Zion, the time is coming when you will not have to call and depend so much upon the Twelve Apostles. They will be directed in other channels, and I want you to distinctly understand it; and do not seek to throw responsibilities that belong to you upon these Twelve Apostles and upon the Seventies.

I wanted to say this, and to speak it with energy and in a way that you will not forget it, that you cannot forget it. It is a wonderful responsibility, and the Lord expects it of you. You ought to know how the laws of God are observed in your respective localities—how the Sabbath is kept; whether the young people are swearing and off at midnight when they ought to be at home; how the parents govern and control them; how far the people are paying their tithing correctly; what they are doing in regard to their meeting houses, their school houses, and their houses of amusement; whether they are expending their time and means too much in these directions, or not enough; and what you can do in helping them along. Look at these things, and everything that pertains to the happiness of your children, the members of this family of yours, see what you can do about it. And the Lord God of Israel will help you in this, because it is just what He wants you to do. It is the duty that He has placed upon you to discharge, and He certainly will help you. But when you take any other course—when you depend upon the Apostles to reform your respective Stakes—you are doing that which you have no business to do. Do it yourselves, you Presidents of Stakes and counselors, you High Councilors and you Bishops. The High Council should visit all through the Stake which they have charge of in connection with the President and his counselors. It is not the business altogether of the High Council to just wait till some persons come before them and want some little trifle settled. They have got to do something else, more noble and grand than such little matters. Go where you can do good, and be lively in it.

Now, God bless you Latter-day Saints. I am glad to see such a vast multitude as there is here, and that I understand has been throughout this conference. I repeat, I am so delighted to hear that the Spirit of God has been on the Elders so bountifully as it has, and that they have spoken so well and so wisely to you as they have. I thank you for the faith you have exercised, because when I arose here I did not know that

I could speak five words; but now I have said what I wanted to say. A great deal could be enlarged upon this, and the brethren will do so as opportunity serves.

There is still one matter that I might speak of. I am going on pretty fast toward my eighty-eighth year; I will soon be eighty-eight years old; and I have been laboring now for some months with but one counselor—President Joseph F. Smith. I feel as though I wanted a little more help—another counselor; and I have selected one (through, I believe, the manifestations of the Lord), who, I think, will be energetic and strong, will serve the people and help me and President Joseph F. Smith along in a proper way; and I hope you will sustain and support him. God bless you. Amen.

[TO BE CONTINUED].

THE "MORMON" DOCTRINE OF DEITY.

[*Continued from page 736.*]

Now I begin to see this mystery of "oneness." What does He mean when He prays that the disciples that God had given Him should be one, *as* He and the Father are one? Think of it a moment, and while you are doing so I will read you this:

"Neither pray I for these alone, but for them also which shall believe on me through their word;

"That they all may be one; *as* Thou Father, art in me, and I in Thee, that they also may be one in us."

Does that mean that the persons of all these disciples, whose resurrection and immortality He must have looked forward to, shall all be amalgamated into one person, and then that one fused into Him, or He into that one, and then the Father consolidated into the oneness of the mass? No; a thousand times no to such a proposition as that. But as Jesus found the indwelling Spirit of God within Him, so He would have that same Spirit indwelling in His disciples as well as all those who should believe on Him, through their testimony, in all time to come, and in this way become of one mind, actuated by one will.

So that this oneness is not a oneness of persons, not a oneness of individuals, but a oneness of mind, of knowledge, of wisdom, of purpose, of will, that all might be uplifted and partake of the divine nature, until God shall be all in all. That is the explanation of the mystery of the oneness both of the Godhead and the disciples for which Jesus prayed.

There are several other items in this branch of the subject that would be of interest to discuss; but I must pay a little attention to the second indictment brought against us by sectarian ministers on the question of the plurality of Gods.

We have already shown that the Father, the Son, and the Holy Ghost are three separate and distinct persons, and so far as personality is concerned are three Gods. Their "oneness" consists in their being possessed of the same mind; they are one, too, in wisdom, in knowledge, in will and

purpose, but as individuals they are three, each separate and distinct from the other, and three is plural. Now, that is a long way on the road towards proving the plurality of Gods. But, in addition to this I would lik to know from our friends the meaning of the following expressions, carefully selected from the Scriptures:

"The Lord God is God of Gods, and Lord of Lords." That is from Moses. (Deut. 10: 17).

"The Lord God of Gods, the Lord God of Gods, he knoweth, and Israel he shall know." That is from Joshua. (Josh. 22: 22).

"O give thanks to the God of Gods! O give thanks to the Lord of Lords!" That is David. (Psalms 136: 2, 3).

"And shall speak marvelous things against the God of Gods." That is Daniel. (Dan. 11: 36).

"The Lamb shall overcome them; for he is Lord of Lords, and King of Kings." That is the beloved disciple of Jesus—John the Revelator. (Rev. 17: 14).

Had I taken such expressions from the lips of the pagan kings or false prophets who are sometimes represented as speaking in the Scriptures, you might question the propriety of making such quotations in support of the doctrine I teach; but since these expressions come from prophets and recognized servants of God, I ask those who criticise our faith in the matter of a plurality of Gods to explain away these expressions of the Scriptures. Furthermore, there is Paul's language in his letter to the Corinthians, already quoted, where he says, "that there be Gods many, and Lords many, whether in heaven or in earth." Had his expression been confined to those that are called gods in earth, it is possible that there might be some ground for claiming that he had reference to the heathen gods; but he speaks of those that are Gods in heaven as well as in earth. Right in line with this idea is the following passage from the Psalms of the Prophet David: "God standeth in the congregation of the mighty; He judgeth among the Gods (Psalms 82: 1). These undoubtedly are the Gods in heaven to whom Paul alludes, among whom the God referred to stands; among whom He judges. This is no reference to the heathen gods, but to the Gods in heaven.

In this same Psalm, too, is the passage which seems to introduce some telling evidence from the Lord Jesus Christ Himself, viz., "I have said ye are Gods; and all of you are children of the Most High." You remember how on one occasion the Jews took up stones to stone Jesus, and He called a halt for just a moment; for he wanted to reason with them about it. He said:

"Many good works have I showed you from my Father; for which of those works do ye stone me?"

Their answer was:

"For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God."

What an opportunity here for Jesus to teach them that there was but one God! How easily, too, had He been so disposed, He could have explained about His "human nature" and His "divine nature," and showed to them the distinction; for these phrases have become part of the phrase-

ology of Christian polemics. But He did not do that. On the contrary, He affirmed the plurality of Gods. He said to them:

"Is it not written in your law, I said, Ye are Gods?
"If He called them gods, unto whom the word of God came, and the scripture cannot be broken;
"Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"
"If I do not the works of my Father, believe me not.
"But if I do, though ye believe not me, believe the works."

Higher authority on this question cannot be quoted than the Son of God Himself. While there is much more that could and doubtless ought to be said on that branch of the subject, I must leave it here, because I have still another matter to present to you, on another branch of the subject; and that is, our third offense, namely, our belief that there is a possibility, through development, through growth, through doing what Jesus admonished His disciples to do: "Be ye perfect, even as your Father in heaven is perfect"—that the Sons of God some where and some time may rise to a dignity that the Father and our Elder Brother have attained unto.

Is there any doubt about men being the sons of God? If I thought there was any in your mind, I would like to read to you the words of an authority upon the question. Paul, in speaking of the unknown God to whom the Athenians had erected an altar, said to them:

"God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:
"That they should seek the Lord if haply they might feel after Him, and find Him, though He be not far from every one of us;
"For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring.
"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." (Acts 17: 24-29.)

[TO BE CONTINUED].

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

GEORGE J. GOULD, the railroad magnate, was in Salt Lake on the 19th ult.

THE Oregon Short Line is building a branch line from Boise into a rich timber district adjacent to Idaho City.

MRS. HANNAH VAN SMITH, a pioneer of 1847, died at her home in Provo on the 26th ult., at the age of 86 years.

THE Salt Lake Sanitarium was the scene of a disastrous blaze October 16th, the damage done being estimated at $3,000.

EZRA T. CLARK, a well known citizen of Davis County, died at his home in Farmington on the 17th ult. Mr. Clark was 77 years of age.

THE farmers of Weber County have decided to construct a reservoir capable of storing 600,000,000 cubic feet of water for irrigation purposes.

AUDREY KEELER SNOWDEN, the young wife of the notorious Dr. Snowden of Richfield, killed herself and babe at Mount Pleasant on the 23rd ult.

JOSEPH SHIPLEY, a member of the famous Mormon Battalion, died at his home in American Fork, October 24, 1901, at the ripe age of 88 years.

THE two greatest singers in America—Maconda and Nordica—are to appear in the Salt Lake Tabernacle in connection with the Tabernacle choir, in December and February.

A WRECK on the Oregon Short Line near Lava, Idaho, the 22nd ult., resulted in the death of engineer Edward Purtell of Pocatello, and fireman Paul Spidell of Montpelier.

SEVERAL Utah men have struck it rich in the oilfields of southern California, a big flow of splendid petroleum having been encountered on the property of the Salt Lake Oil Company.

HERBERT G. BUTTON, a well known contractor and builder of Salt Lake City, lost his life in the West Honerine mine at Stockton on the 20th ult. A cave-in practically buried him alive.

IN Utah there are 865 government pensioners, who receive annually the lump sum of $118,255.64. Idaho has 1,594, who get $216,626, while Wyoming has 726, who receive the sum of $116,914.

GILBERT D. AMOS, once a well-to-do citizen of Salt Lake City, and a prominent Gentile, died in the poor house there, October 23rd. Drink and gambling wrecked a prosperous business career.

THE two-year-old son of Christian Olson of Iona, Bingham County, Idaho, fell into a bucket of boiling water about the 20th ult, and was fatally scalded. The father is now on a mission in Scandinavia.

THE *Salt Lake Tribune* has been purchased by Hon. Perry S. Heath of New York. Messrs. P. H. Lannan and Judge C. C. Goodwin are no longer connected with the paper. In politics it will continue Republican.

THE Deseret Agricultural and Manufacturing Society of Utah, has purchased Calder's Park for the sum of $35,000. It is the purpose to continue the park as a summer resort, and in the fall to convert it into exposition grounds.

THE Republicans of Salt Lake have nominated the following general city ticket: For Mayor—Ezra Thompson; Recorder—J. O. Nystrom; Treasurer—R. B. Whittemore; Auditor—Albert S. Reiser; Attorney—George L. Nye; Judges—H. S. Tanner and Christopher B. Diehl.

AS a result of injuries received in falling from a load of hay, Christopher J. Kempe died at his home in Concho, Arizona, September 30, 1901. Deceased was 64 years of age, and a native of Denmark, from which section he emigrated to Utah in 1865. He returned from a mission to Norway in April, 1901.

THIS from Major Pond, the well known New York manager, to Mrs. Susa Y. Gates, concerning the singing of Miss Lulu Gates, who has just returned to her Utah home: "Your daughter sang before one of the most cultured and critical audiences ever assembled in Jersey City. Triumph, unequivocal. A grand ovation. We congratulate you. She is an honor to her friends and her country."

LI HUNG CHANG, the Chinese statesman and diplomatist, died at Pekin at eleven o'clock Thursday morning, the 7th inst., his death being due to ulceration of the stomach. He was 78 years of age.

HEROISM does not consist of striking deeds alone. It is in the little things of daily life that the noblest heroism is proved. A man might perform one famous, gallant deed, and yet be a coward in the worst sense. The greatest heroes are those whose names are unknown of men, but whose thoughts and deeds, though small by the popular measure, are mighty and unselfish in the eyes of God.—ROOSEVELT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 14, 1901.

EDITORIAL.

THE RICH MAN AND THE BEGGAR.—"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and he was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come unto this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

This parable, culled from the writings of St. Luke, is one with which Bible readers generally are familiar. It carries with it a lesson of the deepest import, and shows how plain and impressive were the teachings of our beloved Savior, who, in His simple, unaffected manner, met conditions as they existed, and solved the greatest sociological problems that have ever confronted the human race.

Here was a man rich, affluent, wealthy; a man at whose bidding servants bowed and paid respectful homage. Burdened to overflowing with the material things of this life, he had forgotten his Maker and worshipped, no doubt, at the shrine of the god of wealth, being utterly oblivious of his creation, and unmindful totally of the whys and wherefores of his being. In the proud arrogance of his heart he cared little for his fellows, but had

been wont to look upon himself as a great personage, a character whose importance had become proverbial. He reveled in luxury. The very best, the most splendid of everything was his to command. Nothing within the range of human possibility was denied him. And so he lived, on and on, in the complete gratification of all his heart could desire.

Close by lived Lazarus, a poor beggar, an unhappy, miserable wretch in the eyes of his fellows. The riches of his neighbor had been denied him. Instead of wealth and influence, his portion was poverty and obscurity. He fain would have eaten the crumbs which fell from the rich man's table, so dependent was he. But in all his wretchedness he had a love of God. His desire was to do good; and to the extent of his power he paid homage to the Master, and endeavored to subject himself to His teachings. This man occupied a lowly station, and like it he was of meek and humble mien, wholly dependent upon the charity of his neighbors for sustenance. And so in this way he struggled out an existence.

But hold, the scene has changed! These two characters are called hence. The Father in His inscrutable providence has seen fit to summon them beyond. He salutes them. The books are opened. Lazarus stands forth and receives the just reward of his deeds. His righteousness has won for him a place in the Father's kingdom, and by the angels he is carried into Abraham's bosom. The rich man appears. He is found indebted to his Maker. He has neglected his charge. Iniquity has been his ruin. He is cast out. From his place of torment he beholds poor Lazarus, the beggar, and pleads with Abraham for mercy. But justice claims its own, and there is no relief. He asks that Lazarus be allowed to minister unto him; but this also is denied. Then he remembers his brothers, who are pursuing the course he had pursued, and begs that one be sent unto them from the dead. But Abraham deems this unnecessary. "They have Moses and the prophets, let them hear them," is the reply. But he insists; he fears their worldliness will not permit them to, and he reasons that if one were sent from the dead they would repent, whereupon Abraham wisely remarks, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

In these days of scepticism and unbelief, such a story paints a telling picture. How often do we hear remarked, "O, that I had lived in the days of Abraham, that he might have pressed me to his bosom!" But is there any great certainty that had they lived then they would have permitted such an operation? Would they have done the works of Abraham? He was a God-fearing man, a man of perfect holiness and devotion. He served the Father continually, and still had enemies. So, too, with our blessed Savior. He came to His own, and His own received Him not. He was persecuted, He was driven hither and thither, He was scourged in the synagogues, and all manner of abuse was heaped upon Him. Finally He was put to death. And yet He was the Son of God. His wounds He received in the house of His friends—those whom He had come to save and to exalt. His Apostles were received similarly; they met a like fate. And still they were servants of the living God. While they lived the people disregarded their message, but centuries after their death it

dawned upon them the personages they were, and there was a sudden outburst of expressed loyalty.

In considering this matter we have been led to wonder if similar things could not come to pass to-day. We have wondered whether there be any "rich" men, any "beggars" in our midst. Is it at all possible that "Moses and the prophets" can be among us, and we totally indifferent to the message they are sent to bear? Such things might be. The ancients little dreamed they were disregarding the servants of God. They little realized theirs was a voice from the heavens; and like the rich man they went to their graves, were judged "according to their works," and, as a result, lifted up their eyes in torment. Can it be that in this day, this age of boasted enlightenment, we could have been led into the same pitfalls? Are we asking for a manifestation from the dead in order to convince us of our errors? Surely not; but such things are quite possible.

A Plea for Revelation.—"I cannot help believing that the present distress of nations will lead to some magnificent religious demonstration—the Lord revealed anew in glory and power. This is what the world needs to-day. After the fire and the earthquake, the still small voice. I am looking not merely for a religious revival in heathen lands where its life is meagre, but here and throughout Christendom."

The words are attributed to the Rev. Geo. C. Lorimer, presumably a pastor of the Church of England. Coming as they do from such a source, they are most remarkable in their character as revealing the trend of "Christian" thought, so very different to what it has been for many generations. When Joseph Smith, the Prophet of the latter days, first declared his message to the world, "Christianity" stood aghast, astounded with the thought that God should ever again condescend to speak to His children. Pious religionists, instead of listening with respect and weighing carefully the declarations advanced, ridiculed the idea of heavenly manifestations in this day, and all but characterized the youth a fool for believing that such things were even possible. They had been taught and were teaching, that the heavens were as brass above our heads, that the canon of Scripture was full, and that the least suggestion of further revelation from God, was, if not blasphemy, the very next thing to it. And so, on this ground the Latter-day Saints have been opposed ever since, and in some sections are yet looked upon as next to knaves and fanatics for their belief and testimony that Joseph Smith was a true Prophet of the living God. But what shall we say of the Reverend Mr. Lorimer's announcement? It must be that he is either in the throes of apostasy or that gradually the "Christian" creed is being very materially changed. Listen again to the gentleman:

"The followers of our Lord need a spiritual upheaval, a moral convulsion to give to faith a new energy. We have grown apathetic, we conduct missions languidly, we are given too much to amusements, we have not enough conscience in our work, in our business, or in our politics. We are seeing what severe straits such a religion leads to. We are learning that it is either a larger, deeper, grander, and a more exciting thing than we have made it of late, or it is nothing at all."

We are surprised at Mr. Lorimer's frankness—his tacit admission that

the "Christian" world is much in need of new light from above. His expressions are tantamount to a confession that the religious bodies of the day have departed from the faith, have left the straight and narrow path, and are speeding, with might and main, to the goal leading unto sure destruction. His conclusion that "the Lord revealed anew in glory and power" seems to be the only means apparent to check this downward course, is one at which a great many of his compeers will no doubt be startled; for be it known that our "Christian" friends, and especially those in high places, are far from a unity of the faith when it comes to expounding such important principles of doctrine.

We are glad Mr. Lorimer has been moved upon to see the error of his way; and we hope his brethren will profit by his utterances, and come to a realization of the fact, sooner or later, that without the revelations of God, there has never been a dispensation of the Gospel committed unto humankind. Deny the need of this principle, this guiding influence, and you deny the very rock upon which Christ said He would build His Church.

A. B.

THE STAR desires reports of Conferences as soon after the close of the meetings as possible.

IT is requested that in accordance with instructions already received, Presidents of Missions and Conferences submit their annual reports to this office not later than December 15th.

WE are pleased to note that our appeal for increased support is already bearing the desired fruit. Those wishing to begin with the new volume, should send in their orders in due season.

BROTHER J. CUTHERS, of St. Alban's Road, Arnold, makes these encouraging observations: "I was greatly interested in perusing the paragraph in the STAR under the heading 'A Word In Our Own Behalf,' and I fully coincide with you that there would be a permanent and ever-increasing circulation if Saints and Elders would continue their patronage after their departure to Zion. I, myself, do promise you my support after leaving Babylon, and earnestly hope that others will follow my example." Next!

ERRATA.—Those released to return home on Saturday, the 16th inst., will go per s.s. *Commonwealth* instead of by the *New England*, as erroneously stated in our last issue. The *New England* sails on Thursday, the 21st inst.

Last week's STAR made it appear that Elder W. Hazen Eardley had been assigned to the Netherlands. This is a mistake, as Elder Eardley was set apart to labor in Scandinavia, which point he had as his objective on leaving Liverpool.

The arrivals as published in our last number should have included the name of Elder David Clark of Pocatello, Idaho, which, unfortunately, was inadvertently omitted. As stated in the list of appointments, Elder Clark was assigned to the Bristol Conference.

RELEASES.—Elders Arthur E. Fawns, Joseph C. Pixton, David N. Low, Thomas McMaster and James H. Holland, all of the Scottish Conference, have been honorably released to return home per s.s. *New England*, sailing from Liverpool on Thursday, November 21st.

CONFERENCE NOTICE.—The Semi-annual meetings of the Liverpool Conference of the Church of Jesus Christ of Latter-day Saints, will be held in the Town Hall, Chorley, on Sunday, November 24, 1901, services commencing at 10:30 a.m., 2:30 and 6 p.m. All are cordially invited.

A NEW APOSTLE CHOSEN.

THE *Deseret News* of Thursday, October 24th, says:

At the regular meeting of the First Presidency and Apostles, held to-day in the Salt Lake Temple, Elder Hyrum M. Smith was unanimously chosen and ordained by that body to fill the vacancy in the Quorum of the Twelve Apostles.

At the same meeting Elder Orrin P. Miller, President of the Jordan Stake, was chosen as the second counselor of Presiding Bishop William B. Preston, to fill the vacancy occasioned by the selection of Bishop Winder as first counselor to President Joseph F. Smith.

Elder Hyrum Goff, first counselor of President Orrin P. Miller of the Jordan Stake was nominated to succeed President Miller.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,
First Presidency.

BIOGRAPHICAL.

Elder Hyrum Mack Smith, who was to-day unanimously chosen by the Twelve Apostles to fill the vacancy existing in their body, was born in Salt Lake City, Utah, on March 21, 1872. He is the son of President Joseph F. and Edna L. Smith, and has inherited in large degree the sterling qualities of his distinguished and estimable parents.

As a boy he attended the common schools of this city, and later entered the Latter-day Saints' college, from which institution he was graduated in 1894. During that year he was married to Miss Ida Bowman of Ogden, a charming young lady who was a great favorite in her home city. In 1895 he went on a mission to England, and labored zealously in the Leeds Conference for a period of several months, after which he was made President of the Newcastle Conference, a position he filled with signal credit and success. He returned to his home in the spring of 1898, since which time he has been employed in the wholesale grocery department of the Z. C. M. I.

Bishop Orrin P. Miller, who has been chosen as the second counselor to Presiding Bishop William B. Preston, is 43 years of age, and a native of Utah, being born at Mill Creek, Salt Lake County, on September 11, 1858, where his parents, Reuben and Ann C. Miller, were among the early settlers.

Bishop Miller's boyhood days were spent upon the farm. It was there he learned the first lessons of industry—the lessons that have made him the successful business man that he is to-day. His opportunities for obtaining a scholastic education were limited, but such as were afforded him he made the most of in the district schools, and as he grew up came to be known as an intelligent and thoughtful young man. Agriculture and stock raising have been his principal pursuits. When 23 years of age he was made President of the Riverton branch, and when that place was organized into a ward on August 8, 1886, became a Bishop, a position he held until January, 1900, when he became President of the newly created Jordan Stake, after which he took up his residence at East Jordan.

In 1889-90, Mr. Miller was one of the selectmen of Salt Lake County. He also served as deputy registrar under the Utah Commission for a term of six years. On two occasions he was the candidate of his party for legislative honors, and although he ran well to the front of his ticket, went down to defeat with it. For years he has acted as the agent of the General Bishop's office in the south end of Salt Lake county, and is therefore well acquainted with the new duties that have been imposed upon him.

Elder Hyrum Goff, the new president of the Jordan Stake of Zion, was born on the 29th day of July, 1847, at Long Whatton, Leicester, England, and was the son of Isaac and Mary Naylor Goff. He was baptized into the Church on the 29th of July, 1857, and confirmed on the same day. He came to Utah while a youth and for many years has resided at West Jordan in this county where he is a well known and highly respected business man. On June 1st, 1891, he was ordained a High Priest under the hands of the late Apostle Abraham H. Cannon and was serving as Bishop of the East Jordan ward at the time of the division of the Salt Lake Stake into three, at which time he was chosen as counselor to President Miller.

ABSTRACT OF CORRESPONDENCE.

Elder Isaac Wagstaff of the Grimsby Conference, reports the baptism at Grimsby, on Friday, the 1st inst., of ten new members, the ordinance being performed by Elder Hyrum Bull, who, with Elder Wagstaff, attended to the confirmations on Sunday, November 3rd. The brethren are much encouraged in their labors.

President Sylvester Q. Cannon, writes as follows from Rotterdam:

"On Sunday, the 27th ult., Conference was held in Groningen where we enjoyed a rich outpouring of the Spirit. Good progress has been made during the past six months and the prospects for the future are bright. There is, however, in that city, much prejudice against us which is of long standing; but the missionaries have some investigators now of the better class, who have many friends, and a greater interest to know of our doctrines is being shown. We have had so far one missionary working

in Friesland, a province of Holland included in the Conference, but we contemplate sending two more very soon to Leenwarden, the chief city of that province, to open up the work there, considerable interest having already been manifested to learn more of the Gospel.

"On our return from Groningen a meeting was held in Utrecht. Much interest is being shown there and the two missionaries have more investigators than they can well attend to. But, as usual, a spirit of opposition is growing to hinder the work, if that were possible. The missionaries learned a short time since that the ministers of that city were taking steps to unite in fighting them, and they have even begun to warn the children in the schools against us. This spirit of opposition is also shown in Liege, Belgium; but it will only aid in opening the way for a more extended spreading of the Gospel; and while it will prove the Saints, it will also strengthen them, and we feel that through prudent, zealous efforts and the Lord's blessings, the work will continue to advance."

SUBMITTING his report for October, President Joseph J. Daynes, Jr., of the Birmingham Conference, remarks:

"This is a particularly interesting report to me, from the fact that at last our Conference is on a paying basis, and I feel to congratulate our Saints that to-day there is being more tithing paid into our treasury than there has been for a great number of years, this making possible the remittance enclosed herewith.

"I am also very much gratified at the labor report of the Elders, and am thankful to say that our Conference is in a flourishing condition. You will notice that we report this month five baptisms of new members. This is very encouraging to us, and I feel thankful to the Lord that His Spirit is touching the hearts of the people, and that we are thus able to reach them with the Gospel truths. Our Elders are indefatigable in their labors to disseminate the truths of the Gospel, and the result is, as shown by our reports—success, continued success.

"I never have labored among a better set of Elders than we have in our Conference, and I have learned to love every one of them as brothers. I feel that they have supported me to the fullest extent in my office and calling; and now that I am about to leave them, it will indeed be a parting of the deepest affection.

"Elder Taylor, who has been appointed to succeed me, has my hearty support and best wishes. As he is perfectly qualified for this position, I feel that affairs under his direction will be ably managed during his administration."

THE SCOTTISH CONFERENCE.

THE Semi-annual meetings of the Scottish Conference of the Church of Jesus Christ of Latter-day Saints, convened in Glasgow on Sunday, November 10, 1901, the morning meeting being held at 11½ Oxford Street, and the afternoon and evening meetings in the Berkeley Hall of the St. Andrew's Halls. President Andrew J. Bowman presided.

There were present Apostle Francis M. Lyman, President of the European Mission; Elders Alex. Buchanan, Jr., and Caleb W. Haws of the Liverpool office; Richard P. Carlisle of the Liverpool Conference; Benjamin H. Bullock of the Grimsby Conference; Joseph Webb, Richard H. Spencer and Charles A. Hall of the Newcastle Conference, and all the missionaries and many of the Saints of the Scottish Conference.

The first meeting opened at 10 a.m. Sacrament was administered by Elders Thompson and Miller. President Bowman welcomed all present, reported the labors of the Elders for the past six months, and read the following statistical report covering that period:

No. of branches, 5. Missionaries from Zion—Seventies, 15; Elders, 1. Local Priesthood—Elders, 31; Priests, 10; Teachers, 22; Deacons, 17; members, 284; total officers and members, 364; children under eight years of age, 106; total number of souls, exclusive of missionaries from Zion, 470. Tracts distributed—from door to door, 41,684; in open-air or otherwise, 22,584. Books distributed—sold, 650; loaned, 109; given away, 206. Strangers' houses visited—with first tract only, 16,485; by invitation, 430. Gospel conversations, 927. Meetings held—hall, 204; cottage, 142; open air, 314; Sunday school sessions, 50; Bible classes, 34; Relief Society, 6; Priesthood, 24. Baptisms, 20. Confirmations, 20. Ordinations, 3. Children blessed—of members, 10; of non-members, 3. Emigrated—over eight years of age, 5; under eight years of age, 1. Died—over eight years of age, 2; under eight years of age, 4.

President Lyman then presented the general authorities of the Church, together with Apostle Francis M. Lyman as President of the European Mission, Andrew J. Bowman President of the Scottish Conference, Matthew A. Miller secretary thereof, and all the Elders from Zion as the traveling ministry. All were unanimously sustained, after which President Lyman occupied the remaining time in exhorting the Saints and explaining many of the principles of the Gospel. The Elders were then assigned as follows: Edinburgh—George G. Smith, James A. Leishman, Archibald W. Young and William Purdie; Glasgow—Matthew A. Miller and Thomas Taylor, Jr.; Govan—Raymond B. Thompson and David Burnett; Motherwell—Robert L. Crosbie and Alexander S. Coleman.

At the afternoon meeting Elders Fawns, Bullock, and Haws, bore testimony to the truth and divinity of the latter-day work, being followed by President Lyman who spoke upon the distinguishing characteristics of the Latter-day Saints, showing plainly that no unrighteousness could exist nor would be tolerated in the Church of Christ.

In the evening there was an attendance of 200. The first speaker was Elder Buchanan, who dwelt upon the subject of baptism. President Bowman testified of the restoration of the Gospel in this dispensation, after which President Lyman again addressed those assembled, dealing with the comprehensiveness of the Gospel, and showing that all would be rewarded for every good deed, but if we desired an exaltation, we must keep all the commandments.

On Monday morning Priesthood meeting was held at the Conference House, at which reports of the work were given by the Elders, and valued

instructions were imparted by President Lyman. Thus closed one of the most enjoyable Conferences in the history of the work in Bonnie Scotland.

MATTHEW A. MILLER, Clerk of Conference.

IN MEMORY OF PRESIDENT SNOW.

Another President has passed from earth,
And left a host of loving friends behind;
"A man of God" who prized Truth's wondrous worth,
And sensed its import unto humankind.

Like Apostolic men of olden times,
Preachers of Righteousness unpraised, unpaid,
He scattered light afar, in many climes,
And many converts, by God's help he made.

In danger oft, upon the land and sea;
A noble captive, doom'd for conscience sake,
Caged was his body, but his soul was free;
Such sterling Saints a heaven of hell can make.

Refined and sensitive, and true as steel,
The sacred law of heaven was his delight;
Nothing could shake his faith, or quench his zeal,
Nothing could force him to renounce the right.

From bondage freed, by Gods o'erruling hand,
Snatched from the furnace, tried as purest gold,
He filled the greatest role in all the land,
Wise guardian of "The Master's" flock and fold.

Shall Zion's children, Saints of latter days,
Who knew his purity of heart and mind;
Shall Zion's bards neglect to sound his praise,
Whose peer, whose equal, we shall rarely find?

Full of good works, of ripe old age he died;
Not by a murderer's malice stricken down,
Yet, by uncounted ordeals sanctified,
Lorenzo Snow has earned a martyr's crown.

EMILY H. WOODMANSEE *in the Deseret News.*

CONTENTS:

General Conference 737
The "Mormon" Doctrine of Deity ... 740
News of the Great West 742
Editorials:
The Rich Man and the Beggar ... 744
A Plea for Revelation 746
Editorial Notes 747
Releases 748
A New Apostle Chosen 748
Abstract of Correspondence 749
Scottish Conference 750
Poetry: In Memory of President Snow 752

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